

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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HOLINESS: The False and the True

By the Late Dr. H. A. Ironside,
18 years pastor Moody Memorial
Church, Chicago

Five thrilling chapters telling of his own struggles as a Holiness preacher in the Salvation Army. Eleven chapters of rich Bible study on True Holiness.

Sanctification By the Word of God: External Results

In His great high-priestly prayer of the 17th of John, our Lord says of the men given to Him by the Father, "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth" (vss. 16-19). This precious passage may well introduce for us the subject of practical sanctification—the ordering aright of our external ways, and bringing all into accord with the revealed will of God.

Perfectly Sanctified in the Sense of Saved, Set Apart for God Forever When Saved: Now Practically Growing in Sancti- fication By the Word

At the outset we shall do well if we get it fixed in our mind that this is very closely related to that sanctification of the Spirit to which our attention has already been directed. The Spirit works within us. The Word, which is without us, is nevertheless the medium used to do the work within. But I have purposely dwelt separately upon the two aspects in order to bring the clearer before our minds the distinction between the Spirit's sanctification in us, which is the very beginning of God's work in our souls, and the application of the Word thereafter to our outward ways.

New birth is our introduction into God's family; but although born again, we may be dark as to many things, and need the light of the Word to clear our bewildered minds. But through the sanctification of the Spirit we are brought to the blood of sprinkling: we apprehend that Christ' atoning death alone avails for our sins. We are sanctified by the blood of Christ, and able to appreciate our new position before God. It is now that in its true sense the walk of faith begins, and thereafter we need daily that sanctification by the truth, or the Word of God, spoken of by our Lord.

It is evident that in the very nature of things this cannot be what some have ignorantly called "a second definite work of grace." It is, on the contrary, a life—a progressive work ever going on, and which ever must go on, until I have passed out of the scene in which I need daily instruction as to my ways, which the Word of God alone can give.

If sanctification in its practical sense be by the Word, I shall never be wholly sanctified, in this aspect of it, until I know that Word perfectly, and am violating it in no particular. And that will never be true here upon earth. Here I ever need to feed upon

that Word, to understand it better, to learn more fully its meaning; and as I learn from it the mind of God, I am called daily to judge in myself all that is contrary to the increased light I receive, and to yield today a fuller obedience than yesterday. Thus am I sanctified by the truth.

For this very purpose the Lord has sanctified or set Himself apart. He has gone up to Heaven, there to watch over His own, to be our High Priest with God in view of our weakness, and our Advocate with the Father in view

(Continued on page 5)

INCIDENTS and Illustrations

By Evangelist Robert L. Sumner
Contributing Editor

This Is America!?

The United Press International reported an incident recently which took place in so-called "Christian America." If the details were not known, one would think it surely happened in Red Russia or Roman Spain.

A young Baptist preacher from Atlanta, Rev. A. Charles Allen, was conducting a street meeting in a southern city when the following almost unbelievable incidents took place in this nation, founded to guarantee religious liberty:

(1) Firemen held a "fire drill" and sounded a loud wailing siren during the sermon to drown out the message. Then they got out their fire wagon and, while a gang of youths manned the fire hose, directed the strong flood of water into the group conducting the service. At least "one of the revivalists was caught in the powerful stream of water and pinned to the wall of the building." The news item describing the incident opened with the words: "Volunteer firemen, egged on by townspeople and a noisy mob of teen-age youths, turned fire hoses on a group of revivalists to break up a sidewalk prayer service."

(2) The crowd "pelted" the preacher with eggs and then snatched the Bibles from the group endeavoring to conduct the street meeting, hurling the Word of God into the flooded gutter.

(3) The city officials, who should have been on the side of right and American freedom, encouraged the vicious violation of constitutional rights. The mayor of the city, Louie Watts, arrived about twenty minutes after the hosing began and explained that the firemen were "just watering

down the streets." He went on to say, "We don't want them (the revivalists) here. I plan to do everything in my power as mayor to encourage them to leave."

(4) The man whose badge is supposed to guarantee the rights and liberties of one and all, without discrimination, Police Chief W. J. Freeman, refused to intervene or give protection to the persecuted. Instead, he requested that they leave town immediately.

Previous to the above despicable and insulting indignities, the group first had been locked out of the Masonic Lodge where they had been conducting meetings, then had been arrested for endeavoring to hold open air services in the city parking lot. They were charged with disorderly conduct-loitering.

The above was not in Red Russia or Red China.

It did not take place in Roman Spain or Roman Columbia.

It took place in "Christian" America at Kennesaw, Georgia, the heart of the supposed "Bible Belt" of this nation.

God help America! (And may God have mercy on Kennesaw's mayor, police chief, fire chief, young people and other citizens who took part in the sorry spectacle!)

Silly Women

The Word of God speaks of "silly women laden with sins, led away with divers lusts" (II Tim. 3:6). An illustration of this was seen the other day at Gilberton, Pennsylvania, when one of the city officials, Burgess Michael Sedore, placed a ban on ladies wearing shorts in public.

(Continued on page 7)

Why Did Caryl Chessman Die?

By Rev. Kenneth Chapman, pastor Trinity Baptist Chapel
1602 N. Gallatin Road, Madison, Tennessee

"Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."—James 1:15.

"So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it."—I Chron. 10:13.

"As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death."—Prov. 11:19.

"Dead for his crimes is Caryl Chessman, and except for the backwash of cultivated hysteria, the case is closed." This was the opening line in the lead editorial in the Nashville (Tenn.) Banner the day following the execution of Caryl Chessman in California's gas chamber.

This editorial is one of the most sensible, thought-provoking, enlightening articles I have seen in print regarding this entire case. The editor sets forth the fact that Chessman did not die as a martyr, though the effort to depict him as such grew to international proportions. He died as a criminal for his crimes. He was tried, found guilty, and sentenced to death under the laws of the state of California. He tried to make a hero out of himself by pretending to know who the "red light bandit" was but refusing to tell. One poor,

deluded newspaper reporter suggested that Chessman feared for the life of his daughter, and he would rather die than risk harm coming to her.

Several things come to mind right here. Of course he knew who the redlight bandit was; anyone knows his own identity. It's a poor, sorry love that tries to gain sympathy for itself by pretending love for another. Where was the love for his daughter when he was kidnapping and raping other people's daughters? Before you shed tears for Chessman, stop and think of the victims of Chessman's bestial lust, one of whom as a consequence is in a mental institution, and for whom as a happier fate death would have been a blessing. What kind of a father is it that will satisfy his lust on other people's children but will say of his own, "Now that's different"? It is time that we here in America stop and do some sober thinking. As Senator Ervin of North Carolina said, "Some of us believe



Rev. Ken Chapman

that enough has been done for those who murder and rape and rob, and that it is time to do something for those who do not wish to be murdered, raped, and robbed."

It is time for the United States, including the State Department, to tell the world that it is making and enforcing its own laws, to protect its own people from its own or imported criminals.

The editorial closed with these sensible words:

(Continued on page 4)

Questions Answered About the Death Penalty

By the Editor

June 13, 1960

Dear Young Brother:

I am glad to have your letter, and I will answer your questions as fully and honestly as I can.

1. "First, wasn't adultery as well as presumptuous murder a capital crime for Israel? And didn't Christ abolish this when He told the woman taken in adultery to 'go, and sin no more'?"

ANSWER:

It is true that adultery was a capital crime, and Leviticus 20:10 says, "... the adulterer and the adulteress shall surely be put to death." But the group who brought this woman to Jesus were not the government. Rome ruled over Palestine at that time, and these men did not have the right to put someone to death by law. God had allowed Romans to take over the rule, and the Scripture tells us, "The powers that be are ordained of God" (Rom. 13:1). And these Pharisees simply meant to embarrass Jesus and to have Him lose popularity with the people. Jesus did not encourage anybody to go against the Roman law or to take the law into their own hands. Since these to whom Christ spoke were only private citizens as far as executing the law was concerned, Jesus was right to intimate that they as private citizens unless they were sinless and perfect had no right to pass judgment on others and put them to death. They wanted to make it appear that Jesus was against the Mosaic law. No one has a right to say that Jesus abolished the death penalty because He said to this woman, "Neither do I condemn thee: go, and sin no more."

2. You say, "Secondly, have you

not sentenced David and the Apostle Paul to death by writing your article?"

ANSWER:

It is true that David was guilty of killing Uriah by having him put in the forefront of the battle where he would be killed. But David was king and there was no one to condemn David to death unless God did. And God knew that David deserved to die, and we read in II Samuel 12:13, "And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die." God acknowledged that David deserved to die but in mercy forgave him since there was no one else to judge David but God. But God smote the baby and it died, and there was other punishment.

Saul held the garments of those who stoned Stephen. I do not know why you should defend that since the Bible does not. Paul himself never indicated that he was guiltless in those matters. But always the Bible has the teaching that the death penalty is to be administered by due process of law as decided by those whom God has put in authority at the time.

3. You ask what about the murderer who repents and you say, "Murder is not the unpardonable sin."

ANSWER:

But the fact that a man has repented does not mean that the law should not be enforced. In the first place, there is no way for a human being to know when repentance is genuine. Man looks on the outward appearance, God

(Continued on page 7)



Editor's Notes

It is Saturday morning, June 25. Monday before noon I leave to be gone three weeks. Tomorrow, Sunday, I will be preaching twice in Calvary Baptist Church in Wheaton. So today I must round up finishing copy on one SWORD OF THE LORD (I have already selected the major articles and sermons for the next two also). I must make some fifteen-minute broadcasts, not the regular thirty-minute "Voice of Revival" broadcasts nation wide. (Later Monday: I made 4 broadcasts Saturday, two Sunday afternoon.) I must answer some letters.

So on Monday I fly to Tampa, Florida, where I will be preaching a week with the First Baptist Church of Temple Heights, Rev. Cotton Nelms, pastor. On Monday, July 4, I will speak at a big anniversary picnic for my old friends, Mr. and Mrs. Carr. Monday night, July 4, I fly back to Nashville and go out to the Bill Rice Ranch,

nacle; then will be July 14 with Brother Otis Holmes and Tabernacle Baptist Church in Wilson, North Carolina; then on July 15 to the Grace Baptist Church in Wilmington, North Carolina, with Brother Roy B. Noland. Then, God willing, I will come home Saturday, July 16.

I will take along a dictating machine and, God willing, write a sermon or two and some articles for THE SWORD, and answer some of the heavy mail, besides preaching on an average of twice daily. And I praise the Lord for the opportunity to get out the Gospel.

Meet Mrs. Sandberg, the New "From My Kitchen Window" Column for Women

In this issue we begin a new feature, which has been planned long in advance. The editor's daughter, Mrs. Jessie Rice Sandberg, will be writing a column particularly for women. And from the material already at hand, we are impressed that it will be not only immensely entertaining, but really heart moving and helpful. Mrs. Sandberg is daughter number four. She is a graduate of Wheaton College, then was full-time commercial artist at the Sword of the Lord. Her husband, Don Sandberg, was president of the Wheaton College chapel choir, is a school teacher, and directs "Voice of Revival" broadcast choir



Mr. and Mrs. Don Sandberg, Carol Joy, and Jimmy. This picture taken about a year ago. Mrs. Sandberg (Jessie Rice Sandberg) starts in this issue "From My Kitchen Window," a column for women.

nine miles west of Murfreesboro, for the Sword of the Lord Conference on Revival and Soul Winning. Other speakers will be Dr. Lee Roberson, Rev. Jack Hyles, Evangelist Bill Rice and Evangelist Walt Handford. We will have a wonderful time, we believe.

On the following Saturday, July 9, I will go to Winston-Salem, North Carolina, for four or five days with the Faith Baptist Taber-

and the choir of Calvary Baptist Church. Mrs. Sandberg sings duets regularly with Mrs. Joanna Rice, daughter number five (married to Billy Carl Rice of Kentucky), on "Voice of Revival" broadcast.

Ladies, look for the column, "From My Kitchen Window." Confidentially, I will tell you men you had better sneak a look at this column too for heart-warming blessing.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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By Aunt Mary

What a busy week this has been in the Himes household! Our daddy, your Uncle Chuck, has been preaching in revival meetings far away from home; Andy and Faith have been away at a Bible camp; and Johnny, Lloyds Jean and I have gone to Daily Vacation Bible School every day. But the days have also been filled with joy in serving the Lord Jesus and we have been aware of His help through the duties of the day.

And the week has been brightened, too, by letters from you children who read Kids Korner. I particularly enjoyed reading the letter of Tricia Netick in Almont, Colorado. Although Tricia is only seven—and she wrote a very nice letter for such a young lady—she is reading her Bible through and has already read 136 chapters. That means that if she is reading one chapter each day she has been consistent for more than three months, a real record for such a little girl.

Pamela Nutter, in Springfield Gardens, New York, wrote:
"Dear Aunt Mary:

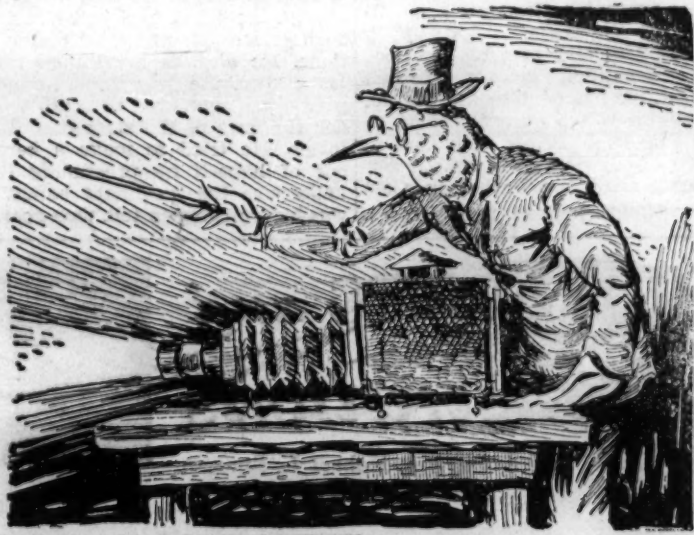
"I am 11 years old. I go to the Evangel Baptist Church. I would like to become a Sword Bearer. I enclose 25c for my pin. [I am happy that she remembered that!] I am a member of the Joy Club which meets at Mrs. Witt's home. I read the Bible. I have taken Jesus as my Saviour. I am happy to be known as a child of God."

Two letters, from Frankie DeVilbiss who is nine and Linda DeVilbiss who is eleven, were a blessing. These children who live in San Antonio, Texas, both were saved about two years ago. Each applied for membership in the Sword-Bearer's Club, and their little gold Sword pins and membership cards have been sent.

Some of our grown-up friends cheer us with their lovely letters, too. Mrs. Phil McDaniel's letter was one of these. The three McDaniel children are five, six and eight, and they enjoy Kids Korner. We have sent the little booklet, "What Must I Do to Be Saved?" to Phyllis. It makes the way to be saved so plain that even little children can understand it.

Probably many of you have learned the verse, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." These are the words of Jesus Himself in Mark 10:14. He wants to save even the children who come to Him. If you haven't memorized that verse, will you work on it now? And if you will trust the Lord Jesus and ask Him to come into your heart and save you, will you write me and let me be happy with you? You can address your letter to Aunt Mary, Box 420, Wheaton, Illinois.

Now, read the chapter below from Bird Life in Wington.



Professor Magpie used colored lantern slides.

Professor Magpie's Commencement Address

*"In the spring a young bird's fancy
Always turns to thoughts romancy."*

This explains why Professor Magpie was invited to give the commencement address last year to the Wington High students on "Nest Building." His subject was one in which all birds were interested, especially those that were dating steady.

No one could question that Professor Magpie was an authority on birdierian architecture. With his own hands—and those of his wife—he had built what was considered one of the most wonderful houses in Wington. Made of mud and sticks and grass woven together, it was almost as large as a barrel when finished. On the outside was a neat little front door, and inside a soft round nest lined with tender grass and roots. The Magpie's house, which some birds called a fortress and others a castle, was built in the center of a thorn tree to make it safe from robbers. Yes, if anyone in all bird-land was qualified to address an audience on nest building, it was Professor Magpie. To illustrate his address the Professor used colored lantern slides.

"It isn't so hard if you keep at it, Just listen, and I'll show you how To build such nests as I do, 'Way up in the swaying bough."

Thus he began, as the first lantern slide was flashed on the screen showing Professor and Mrs. Magpie taking some soft mud into their hands and rolling it into a neat round cake.

"So that's how it's done," said Tilly Tern, and off she flew singing as she went . . .

"Quit, quit, quit, That's all there's to it! Mud you take and make a cake, Nothing to it, nothing to it!"

Tilly Tern found herself a nice soft place in the mud beside a marsh. She smoothed out a little hole, called it a nest, and deposited in it three pretty little eggs. One night shortly afterward, there came a storm. The water in the marsh rose higher and higher until finally Tilly Tern's nest was washed away and her eggs lost.

After Tilly Tern had left, Professor Magpie went on to say as he showed slide No. 2:

"Then you take some twigs and sticks and use them like this." Without waiting for more, Carrie Dove flew out a side window saying:

"Take sticks, thanks for the tip; I know enough, so now I'll skip Away I go to build my nest I'll be ahead of all the rest."

Carrie Dove found her a smooth place on the ground where she

Southern Baptist Fellowship Conference July 24 - 29

We remind you again of the important Bible conference of the Southern Baptist Fellowship at the Bill Rice Ranch, Murfreesboro, Tennessee, July 24-29. Speakers will include Dr. Lee Roberson, Evangelist Bill Rice, Dr. J. R. Faulkner, this editor, and others. There will be tremendous music. The rates are very reasonable, the fellowship with Christian workers from all over the South and many parts of the North will be sweet and blessed. Rates start at \$14.50 a week, or \$2.50 a day for room in cabin, and meals, slightly more for Honeymoon Hotel rooms or big motel room with private bath. Send \$1.00 per person reservation fee ahead of time to Dr. Bill Rice, Bill Rice Ranch, Franklin Road, Murfreesboro, Tennessee, and hurry!

*Die when I may, I want it said
Of me by those who knew me best,
That I always plucked a thistle and
planted a flower where I thought
a flower would grow.*

—Abraham Lincoln

made a pile of twigs and sticks, upon which she laid two eggs. So flat and frail was her nest, that the wind blew her eggs off on the ground where they were broken.

Barney Owl did not leave before Professor Magpie's address was over, but he went to sleep—just as if he had been in church. When he was awakened by the applause at the close of Professor Magpie's address, he said:

*"Phoo, phoo!—Phoo, phoo!
I knew, I knew!
I'll build my nest
As I always do!"*

But there was one little bird that listened attentively to every word Professor Magpie had to say—Cliff Swallow. Cliff was not the most brilliant bird in Wington High, but no bird tried harder than he. His motto was:

*"It will always pay
In work and play,
To do your best
Day by day."*

"I cannot build as big a nest as Professor Magpie," he said to himself as he went home after graduation, "but I believe I can build one as strong as his."

And so he did. Under a rocky ledge where no snake or wild animal could come, he began building. He used little mud balls and sticks and bits of grass until he had something which looked a little like a jug, with a large hole in the top. Inside he built the softest kind of nest, lining it with tender grass and feathers. Even Professor Magpie was amazed when he saw it.

"This new generation has it all over us older birds. I tip my bill to them," he said.

But what do you suppose he would have said had he seen Tilly Tern's nest, or Carrie Dove's, or Barney Owl's? I sometimes wonder if there is any hope for such birds as Tilly and Carrie and Barney. It is just possible that they will learn to improve if they will begin reading the new magazine which is proving so popular in Wington. "Building Better Nests" it is called. Professor Magpie, I understand, owns the controlling stock, but the editor is none other than Cliff Swallow, whose school-day motto appears on the inside page of every issue:

*"It will always pay
In work and play,
To do your best
Day by day."*

(From BIRD LIFE IN WINGTON, by Rev. J. Calvin Reid. The twenty-eighth of thirty chapters to appear regularly in THE SWORD OF THE LORD. This book may be had for \$1.50 from Sword of the Lord; Box 420, Wheaton, Ill. Add 15c for postage.)

A column for wives and mothers



By Mrs. Jessie Rice Sandberg

Moving

I have never liked moving. In the first place, it forces me to choose between valuable possessions and less valuable ones, which to me is always a little heart-rending. The old love letters, the untried recipes clipped from numerous magazines, a child's first drawing of a barely-distinguishable horse—all must face the question, "Shall we save it or shall we throw it away?" Almost invariably, as I cart a box of old papers out to be burned, I feel a little pang of regret, wondering if I'll be sorry.

And then there's that feeling of attachment one always feels for the old house, no matter how inadequate or antiquated it might have been. The drafty old rooms become warm and cozy in retrospect. The walls and woodwork, so often spotted by little hands, somehow take on a glow of friendly familiarity when one is about to leave them permanently. There is no triteness in the saying that "home is where the heart is."

I remember so clearly the words Dad used in the ceremony the night Sandy and I were married. "Whether or not it be a bare, rented room or a palace, it is a heavenly garden, if love is there." In my mind's eye there is still a wonderful beauty in our first little apartment where we put up our first Christmas tree, cried together over the loss of our first little baby, sang together at our little piano, laughed at our own personal little jokes; where I first learned to make Swedish meatballs, and where we proudly entertained our first company. So what if we shared a bath with two other apartments, or if our bedroom was up under attic eaves, or if our old cookstove turned the little kitchen into a furnace—we were unreasonably happy. We had everything earth could offer—and Heaven beside.

Now, for the first time in our married lives we are in our really, truly "owned" home—not actually paid for yet, you know, but one where we may put up bookshelves as we like, and plant tulips along the front porch if we please. For my husband, who went from a childhood orphanage to an army barrack, to a college dormitory, our new home has been a source of wonder and joy. And even as we enjoy and thank the Lord for its comfort and beauty, there always seems to be that unseen finger of caution which warns, "This is temporary. Don't hold on too tight to that which you can not keep forever." It's like the old love letters—you can keep the love and the happy memories, but the paper won't last forever.

We haven't had a formal "house dedication" yet, though we plan to soon. We'd like to have friends and family in and we'll no doubt serve a little coffee and cake. Maybe my little sis, Joy, will sing, "Bless This House." And in each room we will offer prayer—that someone will be saved within our walls very soon, that the home established here will bear fruit in the lives of our children in the years to come, that visitors will find rest, comfort and fellowship, and that our own hearts will be daily refreshed and prepared for the work of the Lord. If all this is true, and please God, it will be, then we will have built with gold, silver, and precious stones.

"Except the Lord build the house, they labour in vain that build it."

As you may know, this is the first real regular feature for women we have ever carried in THE SWORD OF THE LORD so we are especially anxious to hear what you think of it. Because so many thou-

sands look to THE SWORD OF THE LORD each week for blessing and profit we don't want a single inch of copy to be wasted.

From time to time we will be asking for some word from you—good recipes, perhaps, household hints, suggestions from you about various domestic problems, and occasional personal testimonies about what the Lord has done for you. In between times, why don't you write anyway, and let us know when you are especially blessed or helped by something you read in "From My Kitchen Window." Tell us what sort of things you would like to see in this column—maybe you would be interested in the favorite dishes of famous preachers, economical recipes for church dinners, time-saving suggestions for sewing or housekeeping, discussions on the use of time, relationships with neighbors, problems with children, etc. Of course, I don't claim to know all the answers or have all the information you may want, but if you write to let us know what you are interested in, we can certainly try to find the things you would like to see. And won't you pray that this particular part of THE SWORD OF THE LORD will have a special, definite ministry for women?

Two Billboards

One summer several years ago I noticed two big billboards just outside the city of Nashville, Tennessee. One had on it in big letters these words: "Prepare to meet thy God." Right beside it and in letters just as large appeared these words: "Use Ungentine for Burns." Maybe this was just a coincidence, but I recalled that Jesus remarked that in the last day the King would say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41).

—William Ellis

Death Penalty Necessary

J. Edgar Hoover

WASHINGTON, D. C. (EP)—FBI Director J. Edgar Hoover has declared that the death penalty is a necessary deterrent to "atrocious crimes" such as murder and treason.

Writing in the monthly FBI law enforcement bulletin, Hoover cited the Rosenberg atom spy case and that of plane bomber Jack Graham as examples of crimes which clearly warranted the death penalty.

"To abolish the death penalty would absolve other Rosenbergs and Grahams from fear of the consequences for committing atrocious crimes," he declared.

Does Bible Teach a Gap in Creation?

Does Genesis 1:2 Leave Room for Millions of Years of Geological Ages and Fossils in a Creation Destroyed Before the Six Days of Creation?

By Editor John R. Rice

The gap or interval theory of creation is that between verse 1 and verse 3 in Genesis 1, the creation of animals and plants in this world was destroyed by some great catastrophe, probably the rebellion of Satan, and that for uncounted ages the universe lay waste and desolate, and then beginning in Genesis 1:3 God started a new creation which is outlined in some detail in the rest of the chapter.

Doubtless the best known expression of this gap or interval theory of creation is in the Scofield Reference Bible. This is by far the most helpful reference Bible in the world and the most widely published, and we use it constantly, though on this matter we do not agree.

On Genesis 1:2 Dr. Scofield has a note saying:

"Jer. 4:23-26, Isa. 24:1 and 45:18, clearly indicate that the earth had undergone a cataclysmic change as the result of a divine judgment. The face of the earth bears everywhere the marks of such a catastrophe. There are not wanting intimations which connect it with a previous testing and fall of angels. See Ezk. 28:12-15 and Isa. 14:9-14, which certainly go beyond the kings of Tyre and Babylon."

On Genesis 1:11 Dr. Scofield has the following note:

"It is by no means necessary to suppose that the life-germ of seeds perished in the catastrophic judgment which overthrew the primitive order. With the restoration of dry land and light the earth would 'bring forth' as described. It was animal life which perished, the traces of which remain as fossils. Relegate fossils to the primitive creation, and no conflict of science with the Genesis cosmogony remains."

Now the argument is that Genesis 1:2, "... the earth was without form, and void ..." should be "and the earth became without form and void," that is, after an original creation. And the text Isaiah 45:18, saying that "God himself that formed the earth and made it; he hath established it, he created it not in vain ..." it is said, means that God did not originally make the earth in the waste and void condition, but it became so because of some great cataclysm when Satan fell from Heaven rebelling against God.

I do not believe the gap or interval theory of creation is taught in the Bible. That teaching, it seems to me, is not clear in Genesis 1:2 nor in the other Scriptures referred to as proof texts. Furthermore, the theory was invented after science began to say that the geological ages and the fossils required millions of years to accumulate. It is a defensive theory, brought out to harmonize the theories of science with the statements of the Bible, or rather to harmonize the Bible with the theories of science. And since it is an unnecessary concession to scientific thoughts and leads to other concessions, the idea may be hurtful.

I do not say that the gap or interval theory of creation is not true, but the Bible does not teach it, as I understand the Scriptures.

No Gap or Interval Mentioned in Genesis 1:2

Examine Genesis 1:2: "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Down through the centuries until perhaps a hundred years ago when scientists began to discover what they thought was evidence of long geological ages, Christian theologians had understood this to mean that "the earth was without form and void," that is, a more or less shapeless mass, created of God but not yet possess-

ing any life upon it. It was not yet a planet following a regular orbit in the heavens, with regular revolutions, with seasons and day and night determined by its revolution, its relation to the sun, moon, etc. It was "without form and void." Other translators have understood the Hebrew words here to mean the same. The American Standard Version says, "And the earth was waste and void ..." The Revised Standard Version says, "The earth was without form and void." In the Berkeley Version, greatly esteemed among fundamentalists and premillennialists, Genesis 1:2 is translated, "The earth was unformed and chaotic ..." In Young's Literal Translation of the Bible the reading is, "The earth hath existed waste and void ...".

The Hebrew word for "without form" is *tohu*. It is translated in the Bible three times as *confusion*, four times as *vanity*, four times as *vain*, twice as *wilderness*, and once each as *nothing*, *nought*, *thing of nought*, *waste*, and twice as *without form*. The Scripture does not here indicate that the earth was once made beautiful and perfect and was inhabited with plant life, animal life, and perhaps even men, and then it was destroyed by the rebellion of Satan. Certainly that much is not taught clearly in Genesis 1:2.

But This Gap Theory Is Not Taught, I Think, in the Other References Given

Dr. Scofield called attention to three other Scriptures, particularly Jeremiah 4:23-26, Isaiah 24:1, and Isaiah 45:18, and says that these Scriptures "clearly indicate that the earth had undergone a cataclysmic change as the result of a divine judgment."

An unbiased investigation of these Scriptures will show they do not "clearly indicate that the earth had undergone a cataclysmic change as the result of a divine judgment" before the six days of creation.

Let us see Jeremiah 4:23-26:

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo,

The marks on the grave of a guide who died while climbing the Alps were: "He died climbing." On the tomb of a Christian astronomer were these words (by his partner): "We have gazed too long at the stars together to be afraid of the night."

there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger."

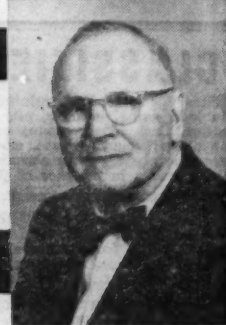
But here Dr. Scofield seems to ignore the context. Jeremiah is plainly foretelling the captivity which would occur in his days and soon. The chapter starts off with the promise, "If thou wilt return, O Israel, saith the Lord, return unto me: and if thou wilt put away thine abominations out of my sight, then shalt thou not remove," that is, should not be carried into captivity. Then verses 19 and 20 say, "My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment." Then follows the statement that the land would be empty and vacant and ruined because of God's judgment in the siege of Jerusalem and the captivity of Israel. Now read verses 27 to 29:

"For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end. For this shall the earth mourn, and the heavens above be black: because I have spoken it, I have purposed it, and will not repent, neither will I turn back from it. The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein."

Here we clearly have the story of the war which meant the destruction of Jerusalem and the captivity of the people of Judah. The land was emptied by the war, the heavens were dark with clouds of judgment, the fruitful place was a wilderness, and verse 26 says, "And all the cities thereof were broken down at the presence of the Lord, and by his fierce anger." That does not mean before the first six days of creation. That means, as the context very clearly shows, the emptiness and destruction and waste following the destruction of Jerusalem and the captivity of the people of Judah.

So Jeremiah 4:23, 24 has nothing to say about a destruction of a primal order and millions of (Continued on page 5)

Dr. Bob Jones
SAYS:



I quote the following from a letter which I just received from a former student: "Before I become too involved in summer activities, I want to write you to tell you how thankful I am for Bob Jones University. It truly seems like a miracle the way the Lord led me here, and it was while attending Bob Jones University that I really learned what it means to live a dedicated and yielded life for the Lord Jesus Christ."

When I read the above statement in a letter from a former student, I thought of all the young people who during this past school year may have lost their faith in some educational institutions that are supposed to be Christian. We are determined to keep Bob Jones University true to God and His Word. We are not going to surrender.

We want you Christian people to do three things to help us. First: We want you to pray for us. Pray every day. Second: We want you to invest some of the Lord's money in the work we are doing. Some of you may be able to invest a large amount, but almost everybody who reads this can make some investment. Third: We want you to keep your eyes open for the right kind of students you can influence to attend Bob Jones University so they will be trained to go out in the world to stand for the Lord Jesus Christ and for the Bible without compromising and so they will win lost sinners to Jesus. Won't you let us hear from you? Thank you, and God bless you.

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Why Did Caryl Chessman Die?

(Continued from page 1)

"The civil authorities of California let the law take its course, impervious to the yammerings of the pack, including big names in the movie and television industries—whose knowledge of law and justice is, to put it mildly, not the last word in omniscience. The case is closed, by California's own decision; by the doings of authorities whose responsibility, under laws of the state, is primary."

The Bible Requires the Death Penalty for Some Crimes

Why did Caryl Chessman die? He died because of sin. The Bible plainly teaches that those guilty of capital crimes should be put to death. Before the Mosaic law, God directed that the death penalty be carried out for those guilty of capital crimes. "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. 9:5, 6).

Before there were any governments, God said that the proper punishment for murder was death. The death penalty was incorporated in the Mosaic law:

"But if a man find a betrothed damsel in the field, and the man force her, and lie with her: then the man only that lay with her shall die: But unto the damsel thou shalt do nothing; there is in the damsel no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter."—Deut. 22:25, 26.

God says the man guilty of rape shall die.

Then in Deuteronomy 24:7 we read: "If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die; and

thou shalt put evil away from among you."

God says the kidnapper shall be put to death.

In Luke 13:1-5 we read:

"There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all Galileans, because they suffered such things? I tell you, Nay; but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but, except ye repent, ye shall all likewise perish."

Jesus did not utter a word of condemnation on Pilate for ordering those Galileans slain, but clearly implied that it was a deserved punishment. He also implied that the tower of Siloam's falling was judgment on wicked men who ought to die. He used these two illustrations as lessons for the just punishment for all unrepentant sinners.

Paul, writing to the Romans regarding civil government and its authority, in Romans 13:3, 4, said:

"For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

Whatever way the death penalty is exacted by the government, the official acting for the government and at its direction is the minister of God carrying out His instructions.

Those who decry capital punishment are withstanding the Word of God as to the very foundation of human government.

Good Citizens Should Have More Sympathy for Innocent Victims Than for Criminals

Why did Caryl Chessman die? He died because he was guilty. He was found guilty of the crimes with which he was charged. The penalty for those crimes was death in the gas chamber. The guilty criminal ought to be put to death when he commits the crime which demands the death penalty. This man never one time said, "I am sorry," but in arrogance and wickedness defied the authorities, claimed his innocence, and made thousands of dollars from his books which a gullible public bought and thus enabled him to carry on his infamous campaign to escape the death penalty for twelve years. I raise the question, If he was not the red light bandit, why did the red light bandit cease operations when Caryl Chessman was behind prison bars? The evidence against him was overwhelming. He was charged with seventeen counts of robbery and kidnapping—specifically: two of kidnapping with intent to commit bodily harm; two of kidnapping without bodily harm; eight counts of first-degree robbery; two of sex perversion; one of attempted robbery; one of grand theft; and one of attempted rape.

In denying one of his many appeals, United States Judge Richard H. Chambers said of Chessman, "One sees an arrogant, truculent man, the same qualities that (his two victims) met, spewing vitriol on one person after another. We see an exhibitionist. I think he has heckled his keepers long enough."

He was convicted and condemned on two counts of kidnapping with bodily harm. This is the official legal description of perverted sex attacks on two women in Los Angeles lover's lanes in 1948. He was first arrested when he was sixteen and died at thirty-eight, having spent over twenty years in prisons.

This is the man for whom thousands of students signed petitions asking the governor of the state to commute his sentence. This is the man for whom the Government of Uruguay committed interna-

tional trespass by actually dispatching a statement to Washington warning of possible hostile demonstrations there during the visit of President Eisenhower if Chessman was executed.

Thus this convicted sex pervert, rapist, kidnaper, has become some kind of a hero to literally thousands of people. Far more sentiment has been displayed and far more sympathy expressed for this wicked, law-breaking criminal than for the poor mentally crazed girl who is spending her life in a mental hospital because of his abuses.

I do not rejoice in the death of any man, even though justice decrees it in expiation of unspeakable crimes. But I say if tears are to be shed and sympathy expressed, let it be for the victims of this man's bestial lust!

We have come to a sorry state of affairs in America when our people make heroes out of harlots and whoremongers and lawbreakers!

Now let us see some thought-provoking, heart-searching lessons from this episode.

First Lesson: Sex Overemphasis Leads to Sex Crime and Death

Sin brings death. "Sin, when it is finished, bringeth forth death" (Jas. 1:15). "He that pursueth evil pursueth it to his own death" (Prov. 11:19).

Caryl Chessman pursued sex sin and it led to death.

Today more and more people are pursuing evil. I have a folder from the YMCA of Nashville, Tennessee, announcing evening classes for men and women for this spring. It is entitled, "Swing into Spring." Among the courses offered I find these words:

"Beginning, ballroom dancing—a class in beginning dancing for those who have never danced before. It is never too late to learn. Do not put off learning to dance any longer. An expert instructor will give you poise, grace, and steps you need to know in order to have a lifetime of fun on the dance floor."

"Advanced ballroom dancing. This is a class for those who have had previous instruction under Sandra and wish to continue. Sandra has taught four classes at the YMCA and is highly qualified for giving group instruction. She also has her own school—Sandra's School of Dancing."

The founders of the YMCA must not just be turning over, but they must be whirling in their graves! I remember a drunken bum in Bughouse Square in Chicago. Standing on a soapbox pointing to the neon-lighted letters, YMCA, he said, "Young Monkeys Carefully Assorted." They are certainly beginning to act like what he called them.

A seventeen-year-old Maryville, Tennessee, high school girl spent a Saturday night of dancing at dance halls and taverns with a man she had met at a dance the year before. Just before noon on the following Wednesday her body was found under some cardboard boxes on the trash-littered slope of Stinky Point in Knoxville. Leroy Young has been tried and sentenced to 99 years in the penitentiary for killing her.

Yet a supposedly Christian institution teaches, dancing and sees no harm in it.

The dance is contrary to the teaching of the entire Bible. The dance originated in a house of prostitution. Even the sacred books of pagans declare dancing to be wrong, and in some heathen countries if a woman dances with a man she is considered a prostitute. The dance is the only place in the world where the vilest of men can embrace the purest of girls with the approval of society.

The Roman Catholic confessional reveals the fact that nineteen out of twenty girls who go wrong attribute their downfall to the dance.

If a man embraced his neighbor's wife without music anywhere except on the dance floor, he would get a load of buckshot and die of lead poisoning.

The fashionable "gownless evening straps" that are worn at dances invite sexual lust. Someone has said that some of them are cut so low that if they were cut any lower the women would be barefooted.

I say the dance is a sin against

God, against purity, and against decent society.

The modern movie, with its emphasis on sex, is contributing to the delinquency of America. The wicked, ungodly lives of Hollywood actors and actresses have been winked at and even acclaimed by the American public. Errol Flynn was one of the most popular actors in Hollywood, and his pictures were among the most popular ever produced. He was accused and tried many times for rape, and recently, when he died at the age of 54, he was living with a 17-year-old girl to whom he was not married.

Cecil De Mille produced the picture, "The Ten Commandments," which is a perversion of the Bible version. One reviewer said, "It makes Moses have a love affair that he knew nothing about." Time Magazine in its review said, "The Exodus itself seems almost a sort of Sexodus."

Some of our ministers allowed themselves to be quoted favorably concerning this film and urged others to see it.

It has been prophesied that 1960 will be the "year of filth" in the movie industry. If the titles I have noticed of some of the forthcoming pictures have any indication of their content, then Hollywood is certainly living up to the prophecy.

I say these trends in society are the elements that produce sex perverts and men like Caryl Chessman with uncontrollable sex desires—men like the murdering monster or monsters who raped and killed three women at Starved Rock Park in Illinois this past March 14.

The Bible says, "Whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption" (Gal. 6:7, 8). "They have sown the wind, and they shall reap the whirlwind" (Hos. 8:7).

We have sown corruption, we have sown the wind, and there has been produced a low standard of morals and modesty, and we are reaping the corruption, the whirlwind of sex-obsessed people. Lust has conceived and brought forth sin, and sin, when it is finished, brings death.

Caryl Chessman said at his first trial, "Ninety per cent of the couples who park in the daytime are two-timing married people. They can't afford to holler for the cops."

Second Lesson: Be Sure You Do Not Rear a Chessman

We can teach and train our children so that they will not grow up to be sex perverts and criminals. We constantly hear, and all too many Christians are lending assent to the theory, "You can never tell how a child will turn out."

You can tell if you will work at the job of teaching and training him to turn out right. We can be sure that our children will turn out right if we bring them up in the nurture and admonition of the Lord.

If you let society and the world in general do all the influencing and make all the rules, your children will grow up to ruin in this world and go to Hell when they die.

Children can be taught to go faithfully to church, to honor and obey their parents. You can set an example of godly living in front of them. You can be a Christian before them. An unsaved mother said to me not long ago, "We just must get started to Sunday School with these children." That is a mighty good reason for going, too.

God promises that a child will turn out right if he is raised right. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). If your child doesn't turn out right, it is your fault, not God's; and it doesn't prove the Bible isn't right, but it proves that you are not right.

It takes more than seeing to it that they are regular in church and Sunday School. They can grow up in church and Sunday School and go the gates of sin and die and go to Hell! There must be some dedicated Christian living in the home. There must be the example of Christian parents. There must be the teaching of the great harm of sex-infected movies, the wicked sinfulness of the dance, the deadly danger of the card game. There must be the policing

of the TV in the home. It is a full-time job to raise a family for God, and it will mean you will have to go against popular opinion and against the grain of this sin-infested world. You cannot take part in all the popular pleasures of this world and raise a family that will turn out right. You will have to take a firm stand against sin and let it be known that you are against it.

The final lesson in this episode is—

The Phone Call That Came Too Late

Chessman's lawyers had filed a petition for a stay of execution which was turned down at 9:50—five minutes later they were in a Federal District Judge's office where they filed a similar petition. The judge told his secretary to get the warden on the phone. The first time she dialed San Quentin prison she did not have the first 4 in the telephone number, GL 4-1460. She had to go back and get the number again. When she finally did get the warden's office on the phone, she turned the phone over to the judge.

"Has the execution started?" the judge asked.

"Yes, it has, judge," the associate warden replied. "It's too late."

The judge then revealed that he would have ordered at least a 30-minute delay.

The phone call came too late to save Caryl Chessman. He was already breathing the deadly fumes when the call came.

If you are not a Christian, it could be that some day it will be too late for you. Any hope of repentance is eternally gone when death claims your body. The scream, the cry of anguish wrung from the sorrowing hearts of loved ones will fall on your deaf ears, and you will already be experiencing the flames of an eternal Hell from which there is no escape.

Caryl Chessman fought twelve years for life, but what a tragedy in all that time he made no preparation to meet God. Terrible as the gas chamber may be for the guilty criminal, yet it is as nothing compared to the eternal Hell in which the guilty sinner will be confined forever.

This man knew when he would die if a reprieve were not granted. You do not know when you will die. Oh, unsaved friend, let me beg you to get ready. Trust Jesus Christ as your Saviour. Please confess your sin and guilt to God and trust His forgiveness. Depend upon the Lord Jesus for the salvation He so freely offers. You will gain nothing by postponing this important decision. Accept Him now and He will save you completely and eternally.

—The End—

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Does Bible Teach a Gap in Creation?

(Continued from page 3)

years' lapse or interval before the six days of creation.

Dr. Scofield also referred to Isaiah 24:1, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof."

Again the Lord is talking about destruction by the Chaldeans or Babylonians. All of chapter 23 is taken up with the burden of Tyre and Zidon. And the very next verse after Isaiah 24:1 says, "And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him." The next verse says, "The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." The rest of the chapter discusses the grief and trouble that will come on Jews, Israel, and then leaps on forward to the Great Tribulation time which was pictured by the first destruction of Jerusalem under Nebuchadnezzar. The context clearly shows that Isaiah 24:1 has no reference to some "cataclysm" that occurred to a primal creation before the six days of Genesis 1.

Isaiah 45:18 is the last of the three references mentioned by Dr. Scofield. In Isaiah 45 God is telling how He loves Israel and will yet

restore Israel. Verses 17 and 18 say, "But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else."

Note that God says concerning the earth or the land, "He created it not in vain, he formed it to be inhabited." What God is really saying is that He did not make the earth to be full of the ruined cities of Judah, and the houses torn down, the fields burned. All this came when Israel was carried captive because of the sins of the nation. But God will restore Israel to Palestine again in happiness.

Again the context clearly shows that Isaiah 45:18 has no connection with some primordial creation and a great interval of ruin before the six days of creation as we now know it as described in Genesis 1.

The Gap or Interval Theory Became Popular As a Defensive Measure

Old-time theologians never found in the Bible a doctrine of an original creation, then a great period of ages of ruin, and then another creation of men and animals and plants as we have them now.

For example, before me is Martin Luther's *Commentary on Genesis*. Luther says, "The plain and simple meaning of what Moses [here] says [in Genesis 1:1 and 2] is that all things that exist were created by God and that at the beginning of the first day there was created a shapeless lump, or mass, of earth with fog, or water. Later during the remaining time of the first day, God put into it the light, so that the light of day was shining and the shapeless heaven and earth could be seen."

He explains that "tohu means 'waste,' that is to say, the earth was unformed and empty, without any roads, places, mountains, valleys, grass and herbs, animals and men."

Dr. Oswald T. Allis of Princeton (in *God Spoke By Moses*) says on page 9, "The connection between verses 1 and 2 has been much discussed. The most natural view is that verse 2 describes 'the earth' proleptically as consisting of unorganized matter (chaos) before the acts of the six created days transformed it into a beautiful and ordered cosmos."

Then Dr. Allis discusses "the catastrophe or interval theory, according to which verse 1 describes a primordial creation of wondrous beauty which was reduced to chaos (in connection with the fall of Satan?); so understood the rest of the chapter describes in the rehabilitation of the earth to be the dwelling place of man. This interpretation gained favor about a century ago as a means of bringing Genesis 1 into harmony with the findings of geologists." Then Dr.

Allis has an appendix of seven pages showing why he thinks the interval theory will not do. He says, "It finds no clear support elsewhere in the Scripture." He thinks that such a catastrophe, destroying all of creation, would not be dismissed with one verse, when the flood takes so much room in the Bible. And he warns against "wresting" the simple statements of the Bible to force agreement with science.

The book, *Earth's Earliest Ages*, by G. H. Pember has had great influence here (published by Revell, eighteenth printing). Pember had great influence over Dr. Scofield, I am sure. And Pember shows that this interval theory was provided to try to reconcile the Bible with the claims of science. Of the well-established idea that Genesis 1:2 simply speaks of the earth as being created at first without form and void, and then being made complete in the six days of creation, Pember says, "How ready a handle do the theological difficulties involved in it [the old-time belief] present to the assailants of Scripture! . . . How many young minds have been turned aside by the absolute impossibility of defending what they have been taught to regard as biblical statements!" So rather than defending the statements of direct creation within a limited time, whether six days or six creative periods represented by the days and nights, Pember and others present the gap or interval theory to give time for geological ages and fossils.

Beyond what is clearly written in the Scriptures, I do not know.

Our Heavenly Father never takes anything from His children unless He means to give them something better.

—George Mueller

Were the six days of creation literal days of twenty-four hours each? I think so because it says that "evening and the morning were the first day," etc. However, it would not embarrass my faith or doctrine if it should turn out that the days were longer periods of time. Was there a period of countless billions of years before the events described in the six days of creation in Genesis 1? I do not think so. As I understand it, the Bible does not say so. And in my understanding of the Bible and of science, I do not need such vast geological ages. As far as I know, the flood and other cataclysms taught or implied in the Bible could provide the geological layers in the earth and the fossils. So a good many scientists believe. I am not against the study of science, and when science presents known facts, I rejoice in the truth. All truth is God's truth. But I am not overly impressed with speculations and guesses of scientists who do not believe the Bible and who think they can have a natural explanation to the questions about life on this earth without God.

And I do not believe in teaching, as a Bible doctrine, that which the Bible does not clearly teach, just because it seems to harmonize the Bible with the unproven theories and opinions of science.

Holiness: The False and the True

(Continued from page 1)

of our sins. He is there too as the object of our hearts.

We are called now to run our race with patience, looking unto Jesus, with the Holy Spirit within us and the Word in our hands, to be a lamp to our feet and a light to our path. As we value it, and are controlled by its precious truth made good to us in the Spirit's power, we are sanctified by God the Father and by our Lord Jesus Himself. For in the 17th of John He makes request of the Father, "Sanctify them through thy truth." In Ephesians 5:25, 26 we read, "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word." Here it is Christ who is the sanctifier, for He could ever say, "I and the Father are one."

Jesus Washing the Disciples' Feet Illustrates Daily Cleansing By the Word

Here, as in John, sanctification is plainly progressive; and, indeed, that water-washing of Ephesians is beautifully illustrated in an earlier chapter of John—the 13th. There we have our Lord, in the full consciousness of His eternal Sonship, taking the place of a girded servant to wash His disciples' feet. Washing the feet is indicative of cleansing the ways; and the whole passage is a symbolical picture of the work in which He has been engaged ever since ascending to Heaven. He has been keeping the feet of His saints by cleansing them from the defilement of the way—those earth-stains which are so readily contracted by sandaled pilgrim-feet pressing along this world's highways.

He says to each of us, as to Peter, "If I wash thee not, thou hast no part with me." Part in Him we have on the ground of His atoning work and as a result of the life He gives. Part with Him, or daily communion, is only ours as sanctified by the water of the Word.

That the whole scene was allegorical is evident by His words to Peter, "What I do thou knowest not now, but thou shalt know hereafter." Literal feet-washing Peter knew and understood. Spiritual feet-washing he learned when restored by the Lord after his lamentable fall. Then he entered into the meaning of the words, "He that is bathed needeth not save to wash his feet, but is clean every whit."

The meaning is not hard to grasp. Every believer is bathed

once for all in the "bath of regeneration" (Titus 3:5, literal rendering). That bathing is never repeated. None born of God can ever perish, for all such have a life that is eternal, and consequently non-forfeitable (John 10:27-29). If they fail and sin, they do not need to be saved over again. That would mean, to be bathed once more. But he that is bathed needs not to have it all done again because his feet get defiled. He washes them and is clean.

So it is with Christians. We have been regenerated once, and never shall be a second time. But every time we fail we need to judge ourselves by the Word, that we may be cleansed as to our ways; and where we daily give that Word its rightful place in our lives, we shall be kept from defilement and enabled to enjoy unclouded communion with our Lord and Saviour. "Wherewithal," asks the psalmist, "shall a young man cleanse his way?" And the answer is, "By taking heed thereto according to thy word."

How necessary it is then to search the Scriptures, and to obey them unquestioningly, in order that we may be sanctified by the truth! Yet what indifference is often found among professors of a "second blessing" as to this very thing! What ignorance of the Scriptures, and what fancied superiority to them, is frequently

manifested!—and that coupled with a profession of holiness in the flesh!

In I Thessalonians 4:3 there is a passage which, divorced from its context, is often considered decisive as proving that it is possible for believers to attain to a state of absolute freedom from inbred sin in this world: "This is the will of God, even your sanctification." Who can deny my title to perfect holiness if sanctification means that, and it is God's will for me? Surely none. But already we have seen that sanctification never means that, and in the present text least of all. Read the entire first eight verses, forming a complete paragraph, and see for yourself. The subject is personal purity. The sanctification spoken of is keeping the body from unclean practices, and the mind from lasciviousness.

Grossest immorality was connected with, and even formed part of idolatrous worship. The Greek mythology had deified the passions of fallen man; and these Thessalonian Christians had but just "turned to God from idols, to serve the living and true God." Hence the special need of this exhortation to saints newly converted, and who were living among those who shamelessly practiced all these things. But think of calling for this upon men freed from inbred sin! And the saints, as God's temple are to be character-

ized by a clean life, not by a life polluted by fleshly lusts.

Commanded to Be Separate, That is, Sanctified from Bad Company

Another aspect of this practical sanctification is brought before us in II Timothy 2:19-22. We might call it ecclesiastical sanctification; for it has in view the faithful believer's stand in a day when corruption has come in among professing Christians, and the church as a whole, viewed in its character as the house of God, has fallen, and become as a great house in which good and evil are all mixed up together. It is a matter of most solemn import that, whereas here and elsewhere in Scripture he who would walk with God is called to separate himself from unholy associations and the fellowship of the mixed multitude, even though it be found in what calls itself the Church, yet there are large numbers, who testify to "living without sin," who nevertheless are united in church (and often other forms of) fellowship with unbelievers and professing Christians who are unholy in walk and unsound as to the faith. For the sake of such it will be well to examine the passage in detail.

The apostle has been directing Timothy's attention to the evidences of increasing apostasy. He warns against striving about words

(verse 14), profane and vain babblings (verse 16); and points out two men, Hymenaeus and Philetus, in verse 17, who have given themselves over to these unholy speculations, and have thereby, though accepted by many as Christian teachers, overthrown the faith of some. And this is but the beginning, as the next chapter shows, for "evil men and seducers shall wax worse and worse, deceiving and being deceived" (3:13).

Now I apprehend that the first verse of chapter 3 follows verse 18 of chapter 2 in an orderly, connected manner. The apostle sees in Hymenaeus and Philetus the beginning of the awful harvest of iniquity soon to nearly smother everything that is of God. Go on with these men, listen to them, fellowship them, endorse them in any way, and you will soon lose all ability to discern between good and evil, to "take forth the precious from the vile."

But ere depicting the full character of the rapidly encroaching conditions, Timothy is given a word for his encouragement, and instruction as to his own path when things reach a state where it is impossible longer to purge out the evil from the visible church.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of the Lord [See (Continued on page 6)]

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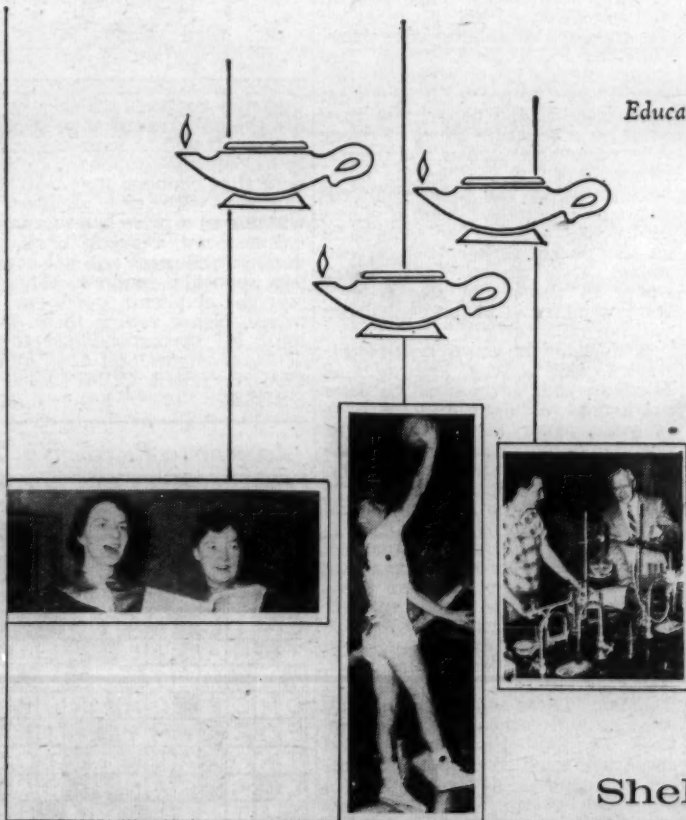
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Holiness: The False and the True

(Continued from page 5)

the Revised. It is the acknowledgment of the Lordship of Christ, depart from iniquity" (or, lawlessness) (verse 19). Here is faith's encouragement, and here too is the responsibility of faithfulness. Faith says, "Let the evil rise as high as it may—let lawlessness abound, and the love of

many wax cold—let all that seemed to be of God in the earth be swallowed up in the apostasy—nevertheless God's firm foundation stands, for Christ has declared, 'Upon this rock I will build my Assembly, and the gates of Hades shall not prevail against it'!"

How to Be "Meet for the Master's Use"

But this brings in responsibility. I am not to go on with the evil—protesting, perhaps, but fellowshiping it still—though it be in a

reserved, half-hearted way. I am called to separate from it. In so doing I may seem to be separating from dear children of God and beloved servants of Christ. But this is necessary if they do not judge the apostate condition.

To make clear my responsibility an illustration is given in verse 20: "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor." The "great house" is Christendom in its present condition, where good and evil,

saved and lost, holy and unholy, are all mixed up together. In I Timothy 3:15 we read of "the house of God, which is the church of the living God, the pillar and ground of the truth." This is what the Church should ever have been.

But, alas, it soon drifted away from so blessed an ideal, and became like a great man's house in which are found all kinds of vessels, composed of very different materials, and for very different uses. There are golden and silver vessels for use in the dining-room; and there are vessels of wood and earth used in the kitchen and other parts of the house, often allowed to become exceedingly filthy, and at best to be kept at a distance from the valuable, and easily scratched or polluted, plate upstairs.

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work" (vs. 21). The parable is here applied. The vessels are seen to be persons. And just as valuable plate might stand uncleansed and dirty with a lot of kitchen utensils waiting to be washed, and then carefully separated from the vessels for baser uses, so Timothy (and every other truly exercised soul) is called upon to take a place apart, to "purge out himself" from the mixed conditions, that he may be in very deed "a vessel unto honor, sanctified, and meet for the Master's use, prepared unto every good work."

Unquestionably this sanctification is very different from the Spirit's work in the soul at the beginning, or the effect of the work of Christ on the cross, by which we are set apart to God eternally. It is a practical thing, relating to the question of our associations as Christians. Let me follow out the illustration a step further, and I think all will be plain.

The master of the great house brings home a friend. He wishes to serve him with a refreshing drink. He goes to the sideboard looking for a silver goblet, but there is none to be seen. A servant is called, and inquiry made. Ah, the goblets are down in the kitchen waiting to be washed and separated from the rest of the household vessels. He is indignantly dispatched to procure one, and soon returns with a vessel purged out from the unclean collection below; and thus separated and cleansed it is meet for the use of the master.

And so it is with the man of God who has thus purged himself out from what is opposed to the truth and the holiness of God. He is sanctified, or separated, and in this way becomes "meet for the Master's use."

Of course it is not enough to stop with separation. To do so would make one a Pharisee of the most disgusting type; as has, alas, often been the case. But he who has separated from the evil is now commanded to "flee also youthful lusts: but follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart." To do this, what need there is of the daily application of the Word of

God, in the Spirit's power, to all our ways!

And this, as we have seen, is true feet-washing. Through the Word we are made clean at new birth. "Now are ye clean through the word which I have spoken unto you" (John 15:3). That Word is likened to water because of its purifying and refreshing effect upon the one who submits to it. In it I find instruction as to every detail of the walk of faith. It shows me how I am called to behave in the family, in the church, and in the world. If I obey it the defilement is washed out of my life; even as the application of water cleanses my body from material pollution.

"Follow . . . Holiness": What Does It Mean? Misquoted and Misunderstood Verse Explained

Never shall I attain so exalted a state or experience upon earth that I can honestly say: Now I am wholly sanctified; I no longer need the Word to cleanse me. As long as I am in this scene I am called to "Follow peace with all men, and holiness (or, sanctification), without which no man shall see the Lord" (Heb. 12:14). This one passage, rightly understood, cuts up by the roots the entire perfectionist theory; yet no verse is more frequently quoted, or rather misquoted, in holiness meetings!

Observe carefully what is here commanded: We are to follow two things: peace with all men, and holiness. He who does not follow these will never see the Lord. But we do not follow that to which we have attained. Who has attained to peace with all men? How many have to cry with the psalmist, "I am for peace: but when I speak, they are for war" (Ps. 120:7). And who have attained to holiness in the full sense?

Not you, dear reader, nor I; for "in many things we all offend" (James 3:2). But every real believer, every truly converted soul, every one who has received the Spirit of adoption, does follow holiness, and longs for the time when, at the coming again of our Lord Jesus Christ, "He shall change these bodies of our humiliation," and make them like "the body of his glory." Then we shall have reached our goal: then we shall have become absolutely and forever holy.

And so when the apostle writes to the Thessalonians, in view of that glorious event, he says: "Abstain from all appearance [every form] of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto [or, in] the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it" (I Thess. 5:22-24). This will be the glad consummation for all who here on earth, as strangers and pilgrims, follow peace and holiness, and thus manifest the divine nature and the fruits of the Spirit.

But so long as they remain in the wilderness of this world they will need daily recourse to the laver of water—the cleansing Word of God—which of old stood midway between the altar and the holy place. When all are gathered home in Heaven the water will no longer be needed to free from defilement. In that scene of holiness therefore there is no laver; but before the throne John saw a sea of glass, clear as crystal, upon which the redeemed were standing, their trials and their warfare over.

So throughout eternity we shall rest upon the Word of God as a crystal sea, no longer needed for our sanctification, for we shall be presented faultless in the presence of His glory with exceeding joy.

"Then we shall be where we would be;
Then we shall be what we should be;
Things that are not now, nor could be,
Then shall be our own."

(From the book, HOLINESS: THE FALSE AND THE TRUE, by H. A. Ironside. Published by Loizeaux, used by arrangement with the publisher.)

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Searching the Scriptures

Micah 6 and 7

God's Children, Suffering Because of Sin,
Still Hope in God

Clues Across

- 2 initials of two towns where Paul preached (Acts 13:51; 18:1)
- 4 "Notwithstanding the land shall be . . ."
- 10 a printer's measure
- 12 a friend of Abram (Gen. 14:13)
- 13 "there is . . . cluster to eat"
- 14 initials of wife and father of Isaac (Gen. 24:67; 25:6)
- 15 "he . . . plead with Israel"
- 17, 54 "I will . . . for the God of my . . ."
- 18 "because of them that dwell therein, . . . the fruit of their doings"
- 19 "even so in Christ shall all be made . . ." I Cor. 15
- 21 initials of two mountains (Luke 21:37; Judg. 4:12)
- 23 initial of king who sinned and prophet who warned him (II Sam. 12:1)
- 24 "I brought thee up out of the land of Egypt, and . . . thee"
- 27 initial of a wicked man who killed the priests, and land from which he came (I Sam. 22:18)
- 28 "none of his steps shall . . ." Ps. 37
- 29 contraction for she is
- 31 " . . . they wrap it up"
- 33 "to the . . . we should not lust after evil things" I Cor. 10
- 35 "whosoever shall do the will of God, the same is my brother, and my . . ." Mark 3
- 37 "Wherefore gird up the . . . (s) of your mind, be sober" I Pet. 1
- 38 "Will . . . Lord be pleased with thousands of rams?"
- 39 "to love mercy, and to walk humbly with thy . . ."
- 41 "keep the doors . . . thy mouth"
- 42 "shall I give . . . firstborn for my transgression?"
- 43 "be thou like a . . . or a young hart" Song of Sol. 2
- 44 covered with grass
- 46 "the Lord hath laid . . . him the iniquity of us all" Isa. 53
- 47 "their tongue . . . deceitful in their mouth"
- 48 "it shall be as the chased . . ." Isa. 13
- 49 " . . . what doth the Lord require of thee?"
- 51 a place of Moab (Num. 21:5)
- 52 "That they may . . . evil with both hands"

Clues Down

- 1 "the judge asketh for a . . ."
- 3 "shall I come before him with burnt offerings, with . . .?"
- 4 "the remnant of Jacob shall be in the midst of many people as a . . . from the Lord" Mic. 5
- 5 wiped out
- 6 upon
- 7 " . . . I come: in the volume of the book it is written of me" Ps. 40
- 8 "now shall she be . . . down as the mire of the streets"
- 9 "they may do evil with both hands . . ."
- 11 "whosoever shall compel thee to go a . . . go with him twain" Matt. 5
- 16 "the priest took a chest, and bored a hole in the . . ." II Kings 12
- 20 snake-like fish
- 22 "wherein have I wearied thee? . . . against me"
- 25 a glass, such as is referred to in James 1:23
- 26 Scotch for devil
- 30 "how often would I have gathered thy children together, even as a . . ." Matt. 23
- 31 king who would not let Israel go through his land (Num. 21:23)
- 32 New Testament name for an Old Testament prophet (Rom. 9:25)
- 34 a rope with a loop in it
- 35 "ye . . . foundations of the earth"
- 36 "as one gathereth . . . that are left, have I gathered all the earth" Isa. 10
- 40 a man very wise, but not as wise as Solomon (I Kings 4:31)
- 42 "Rejoice not against me, O . . . enemy"
- 45 black substance inside chimney
- 47 a chief ruler in David's kingdom (II Sam. 20:26)
- 49 a town on the border of Canaan (Num. 34:11)
- 50 "the children of Israel went into the midst of the sea upon the . . . ground" Exod. 14
- 51 "The best of them is . . . a brier"
- 53 "he will bring me forth . . . the light"

Free!

for correct, prompt answers to
Puzzle Number 29



Her inspiring column, "Out of the Mixing Bowl," probably made Doris Coffin Aldrich, the late wife of Multnomah School of the Bible's president, one of the most famous housewives in Christian circles. The down-to-earth, sometimes humorous, always spiritual applications of home happenings were read and enjoyed far and wide—and not just by ladies, either!

In this blessed booklet the amazing authoress writes about things deeply spiritual from such common things as a four-year-old's trip to the city on a birthday celebration, mother's footprints on a muddy path, a little boy's desire to "earn" a "gift," a baby girl's fear that another would get "her place" on Daddy's lap, and a question about how Jesus will get us to Heaven since it's so far up and we are so heavy.

You are certain to smile when you read portions of these "musings"—and undoubtedly tears will spring to your eyes at other sections—but laughing or weeping, these timely talks will be a blessing and inspiration to every one who reads them.

THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print on a separate sheet of paper your name and address and the answers according to the clue numbers given. If you print your answers on a separate sheet of paper, please put them in the same form as the puzzle rather than in columns. This makes them much easier to check and also reduces the possibility of mistakes. Entries will not be returned.

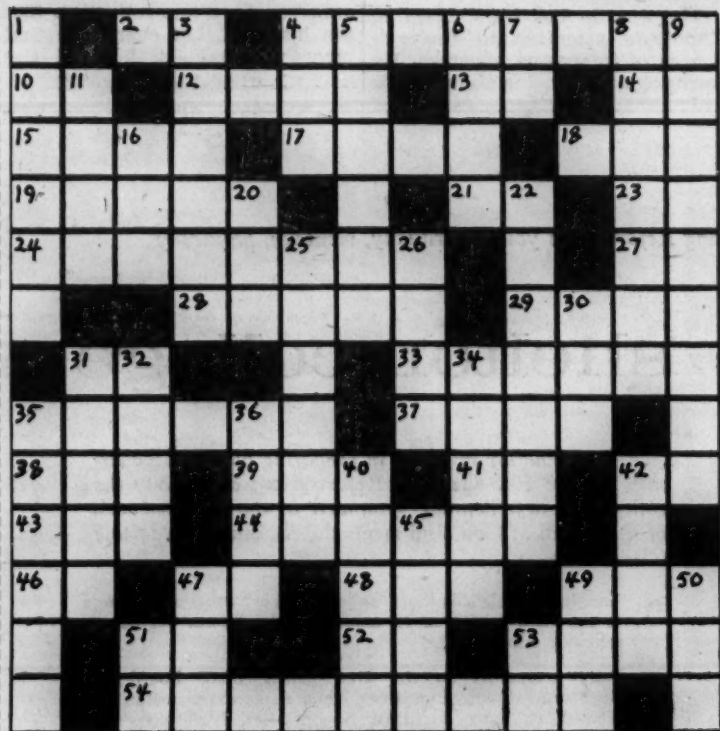
3. In order for you to receive this week's prize booklet, *Mixing Bowl Musings*, your entry must be postmarked by midnight, July 25, 1960.

4. If your paper arrives after the deadline date, please place the date of arrival on your puzzle entry. The answer to Puzzle Number 29 will appear in the August 5 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! They are important! At the end of the year (1960) those who send us 48 coupons will receive a copy of the popular book, *Home: Courtship, Marriage and Children*. Those who send only 40 coupons will receive a copy of the book, *The Soul-Winner's Fire*. And those who send 25 coupons will receive a copy of *Apples of Gold*, a beautiful book of 153 heart-warming Christian poems. Remember

Deadline: July 25, 1960

Puzzle No. 29



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Questions . . . About Death Penalty

(Continued from page 1)

looks on the heart. And in the second place, the law is intended to protect society, and to stop murders. So if one can murder and then repent and get by without punishment, that would encourage others to do the same thing.

But when one is saved, he is still supposed to pay the debt he owed when he was lost. I know of a drunken bum who got his eye put out. Later he was converted, wonderfully saved, but he still just had one eye. According to God's plan, sin is still to be punished. Forgiveness in the sight of God and whether one is saved or not is not a reason for disobeying the plain command of God about the death penalty.

4. You say, "What about the errors other sinful men are capable of making? I am convinced that juries have sent innocent men to their death . . . Are we not then guilty of murder in 'shedding innocent blood'?"

It is true that juries are human and not infallible. But it is also true that any one person out of the twelve on the jury, if he finds even a reasonable doubt, will vote against the death penalty. So the law and the courts are all stacked up in favor of the prisoner. And even one juror who is not convinced can hang the jury. Remember that no person is ever convicted of murder by less than a unanimous decision of the jury. Then if there is any doubt a man may appeal his case for a new trial and then appeal again. No, the big trouble is that our laws are so careful on the side of the criminal that countless thousands of people murder and get by with it.

Again you do not use careful or scriptural language when you say, "Are we not then guilty of murder in 'shedding innocent blood'?" In the first place, a legal execution is not murder, it is an execution. The Bible never speaks of a legal putting to death as murder nor does the law of the land. And I am sure that a jury which has such good evidence that twelve men agree there is not any reasonable doubt, and then the court of appeals holds that the case was properly tried and the defendant guilty—I am sure that very rarely an innocent person suffers, and I am also

sure that thousands of good innocent people are saved from murder by the law enforcing the death penalty.

The difficulties do not make it right to disobey God's plain rule about the death penalty.

5. And I ought to mention another question which is inferred though not stated in your letter. Many people suppose that the moral standards in the Old Testament are changed in the New, and the rules that God gave in the Old Testament, the Lord Jesus changed them in the New. That simply is not true. Ceremonial practices, like the animal sacrifices and the priesthoods, all of which pointed toward Christ are not now binding. But moral matters of right and wrong are the same everywhere through the Bible. Murder was wrong in the Old Testament and wrong in the New Testament; so was lying and stealing and adultery and covetousness and blasphemy. God has never changed His mind between right and wrong. Now we have the Lord's Supper as a beautiful little object lesson pointing back to the death of Christ. Back in the Old Testament times they had the passover supper for the same reason pointing to the coming Saviour. God may change ceremonial pictures pointing to some spiritual truth, but God never changes a moral principle.

I have been sad to see that most of those who do not now want the death penalty turn against the Bible, and they select only a few passages and say that God has turned away from the others. They do not really believe in the infallible inspiration and accuracy of the Bible. I am sure that you had not thought this through and that this is not your position, but it is the position of most who argue against the death penalty for murder as so clearly taught in both the Old and the New Testaments.

And by the way, the New Testament does teach the same penalty. Romans 13:4 says that the governor "is the minister of God, a revenger to execute wrath upon him that doeth evil."

Thank you for your letter. I hope God will bless you as you set out to study and prepare for His work.

In Jesus' name, yours,
John R. Rice

Incidents . . .

(Continued from page 1)

Poor Mr. Sedore soon found out what it is like to face a woman's wrath!

About 50 "mothers" threatened to march through the downtown section of that eastern Pennsylvania coal-mining town on the fourth of July clad only in Bikini bathing suits unless he rescinded the ban.

Sedore quickly waved his white handkerchief and removed the prohibition, stating that he would leave the length of shorts up to the mothers.

It is tragic to realize that American morals have sunk so low that mothers would stoop to such vulgarity in insistence that they and their daughters be allowed to run around in public half-clad. The Word of God tells the weaker sex, "In like manner also, that women adorn themselves in modest apparel . . ." (I Tim. 3:9). Those words are addressed to "women professing godliness" and what a tragedy it is that so many female church members, who profess godliness, attire themselves with every outward manifestation of ungodliness.

If one of the daughters of these Pennsylvania mothers is raped in a few months because some pervert has been aroused through her nakedness, no doubt they will scream to high heaven about the poor police protection, the lewd girlie magazines on the newsstands, and everything else but the truth.

To all the ladies: If you profess godliness, adorn yourselves in modest apparel!

Fleeting Riches

John Randolph Hopkins is a living twentieth century illustration

of Solomon's tenth century B. C. declaration, "Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings: they fly away as an eagle toward heaven" (Prov. 23:5).

This one-time millionaire, now in an Albuquerque jail awaiting trial on government charges that he owes \$1,425,299 in back income taxes, is flat broke. District Attorney Dan Sosa of Las Cruces, New Mexico, said he understood Hopkins had gone through eight million dollars in his lifetime. Describing the shack in which he lived at the time of his arrest, Sosa said, "He had a couple of pigs for roommates. He had a hole in the house wall for them to come in and out," yet Hopkins had received almost two million dollars just from the sale of royalty rights in one pharmaceutical company alone.

Today he is "flat broke" and in trouble with the law. No wonder Solomon, although he himself was the world's richest man, said in the same passage, "Labor not to be rich" (Prov. 23:4). In Proverbs 27:24 he warned, "For riches are not for ever," then declared, "He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him" (Prov. 28:22).

On the other hand, remember the Saviour's injunction, recorded during His Discourse on the Bread of life: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed" (John 6:27).

Put your emphasis on eternal riches, not temporary ones!

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Every day pastors and Christian workers are called on to deal with problems in the Christian life. Here a Christian is enslaved by the tobacco habit and needs help to quit. There a young Christian is unsure of his salvation and needs assurance. Here a Christian has a Catholic relative, and he wants some literature that will help attract and win and not drive away that loyal Catholic, while showing him his need for Christ.

This family has a backslider in the home; how can he be helped? Here is a Christian who wants to know about the premillennial coming of Christ. There is a family who needs help on the correction and discipline of children. Someone else has been troubled by Seventh-Day Adventist propaganda about the Sabbath.

Another Christian is sick and earnestly concerned about what God promises concerning the healing of the sick in answer to prayer. Every church has young people who need plain, kindly, scriptural teaching on courtship and the dangers of petting.

And nearly every church has some student who ought to have the teaching about the verbal inspiration of the Bible, or what God says about being yoked up with unbelievers, or how great soul winners were filled with the Holy Spirit. And every church sometimes has a lost person attending who should be given a clear, scriptural, attractive, colorful sermon addressed to the unsaved—something more than a cheap tract which he will lay aside, or which will not answer his problem.

- All Have Sinned
- All Satan's Apples Have Worms
- Backslider, The
- Banquet Invitation
- Biggest, Meanest Crook in the World, The (R. L. Sumner)
- Blight of Booze (R. L. Sumner)
- Bloody Hands
- Can a Saved Person Ever Be Lost?
- Christian and War, The (R. L. Moyer)
- Christmas Pageant
- Christ Is Coming, Signs or No Signs
- Christ's Literal Reign
- Church Members Who Make God Sick
- Churches and the Church
- Correction and Discipline of Children
- Courtship and Petting
- Crossing the Deadline
- David and Bath-sheba
- Divorce, The Wreck of Marriage
- Double Curse of Booze, The
- Eight Gospel Absurdities
- Finnish Gold Story, The (S. D. Gordon)
- Four Biggest Fools in Town
- Fullness of the Spirit
- Giving You Way to Prosperity
- Good Man Lost—Bad Man Saved
- Healing in Answer to Prayer
- Hell—What the Bible Says About It
- Hight Cost of Revival, The
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- Last Judgment of the Unsaved Dead
- Lot
- Missing God's Last Train
- Neglect, Shortest Way to Hell
- Negro and White
- Never Alone, Never Forsaken
- Our God-Breathed Book, the Bible
- Rebellious Wives and Slacker Husbands
- Religious But Lost
- Saved for Certain
- Seeing Him Who Is Invisible (Jack Hyles)
- Sermon From a Catholic Bible
- Spectators at the Cross
- Storehouse Tithing
- Sunday or Sabbath
- Teaching Children (C. H. Spurgeon)
- Tears in Heaven
- They Say I'm Crazy (Wilfrid Meloon)
- Tobacco: Is Its Use a Sin?
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